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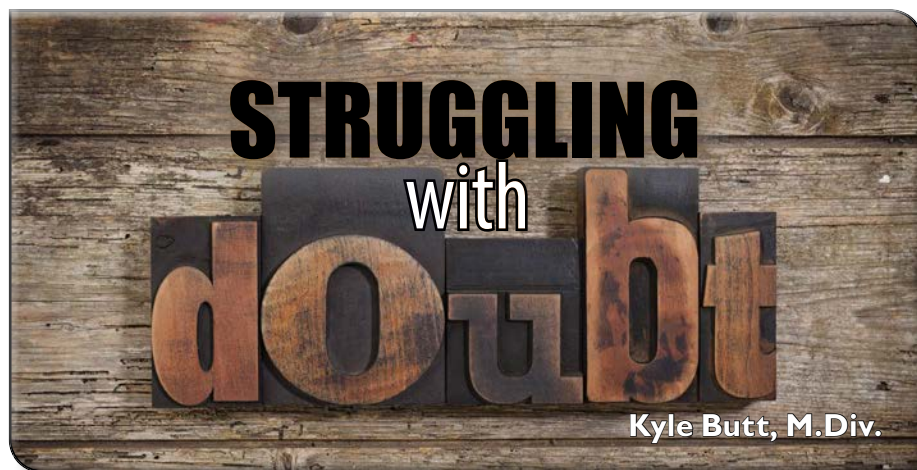
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STRUGGLING WITH DOUBT



**AP's
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**Is Jesus
Jehovah?**



Article In Brief... **GOD**

The Bible never paints doubt about the truths of Christianity in a favorable light. Doubt, like other sins, can cause serious harm and pain. What can sincere people do who feel they have done all that is within their power to believe in God, but still find themselves plagued by doubt? Jesus has the answer they are seeking.

WHEN my oldest son was a about a year old, he began to have a cough. At first, my wife Bethany and I assumed it was a cold, but after several days, the cough did not go away. Not only did it not go away, it gradually grew worse and worse. I remember lying on the floor of his bedroom one night while he was sleeping in his crib coughing all night. As I listened, I timed his coughs that were coming roughly every 3-5 seconds (as I recall), all night long. About 20 coughs per minute, 1,200 coughs an hour, 12,000 coughs in a ten-hour night. It did not stop. We took him to every specialist we could. One doctor thought it might be chronic ear infections, so we put tubes in his ears, which did nothing. We bought a breathing machine and every night gave him a treatment of Pulmicort, a breathing medicine. I remember the little dragon-shaped mask he would wear as he sat breathing deeply from the breathing machine. If we missed

only a few days of his treatments, the cough would immediately start again. It did not quit. We would have to explain to people that he was not sick, he just had a perpetual asthmatic cough. We did everything in our power to cure his cough. It took him about five years to grow out of it. Thankfully, it was not life-threatening, mostly just annoying.

I thought about my son as I read the story in Mark 9:14-29 of the demon-possessed boy and his father. In this episode of Jesus' ministry, He and His three closest followers had been on the Mountain of Transfiguration, and they were rejoining the other apostles. As Jesus drew near, He saw a large multitude of people arguing with the apostles. When He inquired about the cause of the dispute, a man stepped forward and explained that he had brought his demon-possessed son to the apostles in order to be healed, but they could not cast out the evil spirit. When Jesus saw the son, the Bible explains

that "the spirit convulsed him, and he fell on the ground and wallowed, foaming at the mouth" (Mark 9:20). When Jesus asked the father how long this had been going on, the man said it had been happening to the son "from childhood," indicating that it had been many years. What's more, the father explained, "And often he has thrown him both into the fire and into the water to destroy him" (Mark 9:22).

Let us pause here in the telling of the story and think about this distraught father. What do you think this man and his family had already tried in order to heal their son? No doubt they had visited every doctor and holy man within many miles, grasping at any hope that some new treatment or incantation would at last remove the evil spirit. Notice that this was no mere annoyance. This demon often attempted to kill the boy. How vigilant the family must have been in order to keep him alive this long. What measures had they taken to keep him safe? Did the mother and father alternate staying awake at night to watch and make sure the child did not come to harm? When they traveled, did they make sure the boy was not near water that would allure the demon to throw him in? How many times do you think they had paid a "professional" to heal their son, only to be disappointed? The fact that he still had the demon and was coming to Jesus shows us that all treatments up to that point were ineffective. Can you imagine how many times this persevering father had his hopes set on a cure, only to discover nothing worked? Have you ever tried something so many times, and had your hopes dashed so often, that you refused to get your hopes up because you just did not think you could handle one more failure?

As we jump back into the story, we hear the man say to Jesus, "But if You can do anything, have com-

passion on us and help us” (Mark 9:22). We can feel exactly where the man’s “if You can do anything” statement originated. He had most likely been through the drill dozens of times. He heard of a person that might could help. He visited that person and presented his son. The person did everything in his power to help, but the son remained possessed. In fact, that is exactly what had happened to this man earlier in this story. Most likely he had heard of the miracle working power of Jesus. He arrived to find Jesus absent and His followers healing all kinds of sickness and disease. Possibly, he watched other people be healed and even some demons be cast out (since the apostles were astonished that this one gave them trouble and was impossible for them to cast out, indicating that others were not). And yet, with every word and effort from the apostles, this man lost more and more hope. Once again, he had brought his innocent, tortured child to someone who he thought could help, and once again there was nothing that could be done, at least by the apostles. “If You can do anything,” was the most hopeful response he could muster for Jesus, because no one else ever had been able to “do anything” in this child’s case.

I am sure Jesus’ response shocked the man. He literally said to him, “If you can” (Mark 9:23, ESV). Think about that response. How much effort had the man put into protecting his son? How often had he tried to get him help? Surely, there was nothing more he could do. He could not heal the son himself! And yet, Jesus’ response forced him to recognize that something was lacking in his attempt. Jesus continued, “all things are possible to him who believes” (Mark 9:23). After all this man had done for his child, was there more he could do? What was Jesus trying to get him to see?

As I read the story again for this article, I can almost feel the man break down. He has come to the end of his rope. He has “believed” in so many people, practices, medicines, incantations, and nothing has ever worked. It is as if he does not have one more “belief” in him—not this time, not to have his heart broken again, not to face the crushing disappointment of going home with a child who will be plagued by this demon his whole life. “Immediately the father of the child **cried out and said with tears**, ‘Lord, I believe; help my unbelief!’” (Mark 9:24). Can you hear the desperation in his voice? I can. I have been reading this story for more than 30 years and for many years missed the feeling of the father’s despair and helplessness, trying to convince Jesus that he was doing all he could do.

“Immediately the father of the child cried out and said with tears, ‘Lord, I believe; help my unbelief!’” (Mark 9:24)

I think this is where all of us find ourselves at one time or another in our lives. There are aspects about the Christian faith that, for some reason or particular circumstance in our lives, strike us as difficult to believe. Maybe it is the college freshman who is sitting at the feet of an extremely well-spoken, highly credentialed atheistic professor who very convincingly (albeit deceptively) argues that modern science has finally done away with the idea of a supernatural Creator in the minds of all those “educated enough to have an opinion on the subject.” Maybe it is the divorced mother who gets another call from the principal of her son’s school tell-

ing her that he is in trouble again. What else is she supposed to do? She works a full-time job. She comes home to cook and clean. She takes the kids to church, prays for them, begs God to put someone in their lives that can be a father figure, and yet nothing seems to be working. Or maybe it is the mother and father of the little five-year-old girl who is on her third round of chemotherapy. This time there is only a 10% chance that any of the treatments will work, and the odds overwhelmingly indicate their daughter will be gone in a year. These people believe in God, at least they want to, but their circumstances seem to make it nearly impossible to “really” believe. What is God’s response?

“IF YOU CAN!”: YOUR DOUBT IS YOUR FAULT

GOD has never scrimped on providing evidence of His reality and of His power to accomplish anything and everything that He wants to do. When He sent Jesus into the world, He expected honest-hearted people to be absolutely convinced by the evidence He provided of Jesus’ deity. The Old Testament is filled with predictive prophecy documenting the life of Jesus. Jesus did miracles the likes of which no person had ever accomplished. These mighty works validated His claim to be the Son of God. God the Father spoke from heaven at least twice (at Jesus’ baptism and on the Mount of Transfiguration) and claimed Jesus as His Son. Jesus confounded the false teachers with the truth in a way no other human ever had. He was constantly right about everything He ever said while on Earth, including predicting His own death and resurrection. And yet, when He met the apostles in Galilee after His resurrection, as He repeatedly told them He would, “they worshiped Him; **but some doubted**” (Matthew

28:17). How is that possible? How could Jesus show all those miracles, fulfill all the prophecies, predict His own resurrection—and some still doubt? “O faithless generation, how long shall I be with you? How long shall I bear with you?” (Mark 9:19). How much more could Jesus have done to bring about faith in those He encountered?

I often think that we look at those “faithless” people in the first century and feel a moral superiority, thinking that if we had lived in that time, we certainly would have understood Jesus was/is the Messiah and would have followed Him right up to the foot of the cross, never flinching. And yet, we have the whole story. We have seen how it ends, but we still doubt. We doubt that God has a plan for the little girl with cancer, even though He tells us such little children are the citizens of heaven. We doubt that God loves the child or her parents; if He did, surely He would not allow them to suffer so much pain and emotional trauma. Yet, we claim to know and believe that He watched as His own Son hung on a cross, having the power to stop His torture, but allowing it to continue because of His great love for His human creations. The college student doubts the credibility of the Creation narrative, yet the entirety of the modern scientific world has not even been able to build a flying

machine that would compare to a common house fly. The divorced mother doubts God’s activity in her life, yet she knows He is the heavenly Father Who sees, and watches, and knows. Doubt about God, His ability, His care, or His plan is never God’s fault, and it is not viewed in the Bible in any positive way. When we doubt, it is our fault, and it will do us no good. “Beware, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God” (Hebrews 3:12).

JUST ADMIT IT

THE father in the story in Mark did what all of us must do. He admitted that his doubt was his fault and begged that Jesus help him anyway. “Lord, I believe; help my unbelief!” (Mark 9:24). All too often, we want to blame our unbelief on God. We do not directly point a finger to heaven and accuse God of failing us, but our thoughts and words often veil that sentiment. The college student opines that if God really did create the Universe, why didn’t He show Himself more clearly and give us more substantial evidence. The grieving parents wonder why, if God is so powerful and loves us so much, He let their only son die in a car accident. Why would God do that? The homosexual teen, who grew up in a Christian home, wonders how God could have “created”

her to have homosexual desires. If such desires are wrong, why did God create her like this? Why would God give Adam a wife who would tempt Him to disobey? How can a loving God cause the death of innocent children in the Old Testament? How can a loving God send people to hell for eternity? And on and on the list goes.

Many times, questions such as these are not asked with a sincere, “I’m honestly looking for an answer” motivation. Instead, they are posed in a way to challenge God’s righteousness, love, power, and care for us. They are often designed to cause, or are the symptoms of, doubt—doubt about God, His moral perfection, His love, and His power. Until we recognize that any and all doubt about God’s care, love, power, and plans spring from our own weakness, then we will not find a solution to our doubt struggle and it will only grow worse and worse. “Let no one say when he is tempted, ‘I am tempted by God’; for God cannot be tempted by evil, nor does He Himself tempt anyone. But each one is tempted when he is drawn away by his own desires and enticed” (James 1:13-14). “If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us” (1 John 1:8-10). Until we recognize that our doubt is our fault, it is not good, and God is not to blame for it, we will not be able to get over it.

Interestingly, I have in front of me as I write, a two-page paper written by a young man who says he does not believe in God. He has titled his explanation for his lack of belief: “The argument from Non-resistant Non-belief.” In a rather lengthy syllogism, he attempts to

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argue that no perfectly loving God exists. He reasons that if a loving God exists, then no human would ever be “non-resistantly in a state of non-belief.” In other words, no person would be an unbeliever who was not actively trying to resist the evidence for God. And yet, he argues, that he has tried all he can to believe in God, to have faith “as a mustard seed.” He demands that he is not trying to resist God, just the opposite, and yet he does not believe in God. Therefore, he concludes God does not exist. Notice the lengths to which a person will go to avoid taking personal responsibility for his own doubt. He challenges the God of the Bible, instead of recognizing that the fault lies in his own weakness and disbelief. Our doubt is our fault. We must admit it if we want to move past it.

ASK GOD TO HELP—HE WILL

AS soon as we, as Christians, recognize that our doubt is our fault, and we admit that, we are in the perfect position to begin finding a solution to our doubt struggles. Notice that the father of the demon-possessed child begged Jesus to help his unbeliever. And Jesus healed his son. Do you believe it was easier for the man to believe in Jesus after he saw Him cast the demon out than no other person could, not even the apostles? Of course it was. Jesus readily supplied the man with evidence that would lead his humble, honest heart to a stronger faith in the Son of God.

God will do the same for us. Imagine this prayer: “God, I do not see how my daughter having cancer can be something that a loving Father would do. I do not understand how this can help anyone. But, I believe You sent Your Son to die for me and I believe that ‘all things work together for good to those who love God.’ Please help my unbelief and show me how this can be part

of Your plan.” Dear reader, do you believe God would answer such a prayer and open the heart and mind of such a humble soul to gradually understand at least some reasons why He would allow that pain? Do you believe He would help such a parent find comfort drawing near the Creator?

Or can you hear the humble prayer of the struggling homosexual? “God, I know that You are just and all that You do is right. I know that You have said that homosexual behavior is a sin. I do not understand why I have these feelings, and I sincerely believe that I’m trying my hardest to fight them. I know, however, that You have promised that You will not allow me to be tempted beyond what I can handle. Please help me overcome these temptations and my own sinful desires.” Can you imagine that a prayer such as that prayed by a sincere heart with the motivation to overcome temptation and sin would not be met with help from the Father? “Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives,

and he who seeks finds, and to him who knocks it will be opened. Or what man is there among you who, if his son asks for bread, will give him a stone? Or if he asks for a fish, will he give him a serpent? If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask Him!” (Matthew 7:7-11). “Lord, I believe; help my unbelief!”

When we recognize our doubt as the spiritual weakness that it is, admit that it is our fault and that God is not to blame, and we are willing to humbly ask our God to help us through our crippling doubt, what will happen? “If you can! All things are possible for one who believes” (Mark 9:23, ESV).



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Is Jesus Jehovah?

Dave Miller, Ph.D.

Article In Brief... 

Those who deny the deity of Christ would do well to examine the multiple instances in the Old Testament where “Jehovah” is identified, and then consider the New Testament’s application of those allusions to Jesus—thus equating Jesus and Jehovah.

PREDICTIVE prophecy constitutes a fascinating feature of the Old Testament. It repeatedly anticipates events far into the future that pertain to the coming Christ and the religion of Christ. One stunning feature of biblical prophecy as it relates to the deity of Christ concerns the fact that in a number of prophetic contexts, Old Testament prophets alluded to “Yahweh/Jehovah.”¹ When we come to the New Testament, we find the inspired penmen applying these very prophecies to Jesus. **They equate Jesus with Jehovah.**² This one feature of biblical prophecy **alone** forever eliminates the Jehovah’s Witnesses’ claim that Jesus does not share deity with God. Consider the following 10 (out of many more) exhilarating instances found in the New Testament. (In the passages that follow, the divine name “Jehovah” is bracketed in each Old Testament prophecy to flag its occurrence, with its translation of “the LORD” placed in bold type.)

1. Genesis 2:1-4 → Colossians 1:16

One instance where Jesus is equated with Jehovah of the Old Testament can be seen at the very beginning of Creation. Genesis indicates that the entire Universe

was created by God, specifically, Jehovah:

Thus the heavens and the earth, and all the host of them, were finished. And on the seventh day **God** ended His work which He had done.... Then **God** blessed the seventh day and sanctified it, because in it He rested from all His work which **God had created** and made. This is the history of the heavens and the earth when they were created, in the day that **the LORD [Jehovah] God** made the earth and the heavens (Genesis 2:1-4).

When we move to the New Testament, we are informed concerning Jesus: “For **by Him** all things were created that are in heaven and that are on earth.... All things were created **through Him** and for Him” (Colossians 1:16). Hence, the Jehovah Who created the Universe at the beginning of time is said to be the Jesus Who created all things.

2. Exodus 5:2 → Hebrews 11:26

Another example of the equation of Jesus with Jehovah is seen on the occasion when Moses confronted Pharaoh’s obstinacy. God instructed Moses to take the elders and pay a visit to Pharaoh:

...you shall come, you and the elders of Israel, to the king of Egypt; and you shall say to him, “**The LORD [Jehovah] God of**

the Hebrews has met with us; and now, please, let us go three days’ journey into the wilderness, that we may sacrifice to **the LORD [Jehovah] our God**” (Exodus 3:18).

We are informed that when Moses articulated God’s directives, Pharaoh **reproached Jehovah**: “And Pharaoh said, ‘Who is **the LORD [Jehovah]**, that I should obey His voice to let Israel go? I do not know **the LORD [Jehovah]**, nor will I let Israel go’” (Exodus 5:2). Yet, the writer of Hebrews states emphatically that Moses endured the Pharaoh’s reproach **of Christ**:

By faith Moses, when he became of age, refused to be called the son of Pharaoh’s daughter, choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin, esteeming **the reproach of Christ** greater riches than the treasures in Egypt; for he looked to the reward. By faith he forsook Egypt, **not fearing the wrath of the king**; for he endured as seeing Him who is invisible (Hebrews 11:24-27).

3. Exodus 16:29; 20:8-10 → Matthew 12:8

Shortly after their exit from Egypt, as the Israelites were traveling through the Sinai Peninsula on their way to the Promised Land, on the occasion when God miraculously provided them with manna, He instituted their observance of the Sabbath. They were to gather manna Sunday to Friday, gathering twice as much on Friday to supply their needs on Saturday. Moses identified Saturday as “a Sabbath rest, a holy Sabbath to **the LORD [Jehovah]**” and “a Sabbath to **the LORD [Jehovah]**” (Exodus 16:23,25). When some disobeyed the directive, God, Himself, addressed the matter: “And **the LORD [Jehovah]** said to Moses, ‘How long do you refuse to keep **My** commandments and **My**

laws? See! For **the LORD** [Jehovah] has given you the Sabbath” (Exodus 16:28-29). This context makes it very clear that the Sabbath was instituted by Jehovah, He authored the Sabbath observance, it was to be dedicated to Him, and refusal to comply was a failure to keep **His** command.

Yet, with the advent of Christ on Earth, we see Jesus repeatedly addressing the observance of the Sabbath in conversations with His contemporaries. On one such occasion, He sparred with the Pharisees who invented trumped-up charges in order to accuse Jesus’ disciples of violating the Sabbath. In a dazzling display of logic and keen insight into Mosaic law, Jesus showed that the charges were unfounded and inaccurate.³ He placed closure on His masterful handling of the charges with this sweeping declaration: “For the Son of Man is **Lord even of the Sabbath**” (Matthew 12:8; cf. Mark 2:28). Jesus was not simply affirming His **agreement** with the Sabbath law. He was not simply asserting that His disciples had not violated the Sabbath. He was declaring in no uncertain terms that His explanation and application of the Sabbath law in the face of Pharisaic accusations was correct since **the Sabbath law emanated from Himself**. He authored it and, exercising His divine authority, He enjoined its observance on the Jews.⁴ Here is yet another indication of Jesus’ identification with Jehovah.

4. Number 21:5-7 → 1 Corinthians 10:9

Another example is seen on the occasion when God punished the Israelites for whining about their difficult traveling conditions and speaking against Him and Moses—putting Him to the test. Consequently, the LORD [Jehovah] punished their presumption by sending snakes among them:

And the people spoke against **God** and against Moses.... So **the LORD** [Jehovah] sent fiery serpents among the people, and they bit the people; and many of the people of Israel died. Therefore the people came to Moses, and said, “We have sinned, for we have spoken against **the LORD** [Jehovah] and against you; pray to **the LORD** [Jehovah] that He take away the serpents from us” (Numbers 21:5-7).

It is self-evident that, as they had done incessantly ever since leaving Egypt (Deuteronomy 6:16; 8; Hebrews 3:7-11,15), the Israelites “tempted” Jehovah, that is, they put Him to the test, essentially blaming Him for their discomfort and hardship. Yet when we come to Paul’s letter to the church at Corinth, the Corinthians are admonished: “...nor let us tempt **Christ**, as some of them also tempted, and were **destroyed by serpents**” (1 Corinthians 10:9). When the Israelites tempted Jehovah in Numbers 21, they were tempting Christ.

A further confirmation of Christ’s deity on this same occasion is the fact that the term “God” is used in Numbers 21:5-6 synonymously with “the LORD.” Likewise, the Psalmist accused the Israelites of having “tested **God** in the desert” (Psalm 106:14). Hence, “God,” “the LORD” [Jehovah], and “Christ” are terms that can all refer to the same Person of the Godhead, i.e., Jesus Christ.

5. Deuteronomy 32:3-4 → 1 Corinthians 10:4

After declaring to the Israelite nation the words that God wanted them to hear in anticipation of entering the Promised Land, Moses presented the words of an inspired song to the entire assembly, which included these words: “For I proclaim the name of **the LORD** [Jehovah]: Ascribe greatness to **our**

God. He is **the Rock**, His work is perfect; For all His ways are justice, a **God** of truth and without injustice; Righteous and upright is He” (Deuteronomy 32:3-4). Moses, by inspiration, clearly connected three terms that are intended to identify Deity: “Jehovah,” “God,” and the “Rock.” While we might refer to a spouse or friend as “the rock that I lean on” or some such comparison, we do not intend to suggest that we are attributing deity to that individual. But for Moses to use the term “Rock” to refer to Jehovah, he clearly means to convey the idea that God is a “Rock” in a way that cannot be compared with mere humans. He is a **divine Rock**.

Incredibly, when Paul surveyed some of the highlights of Israelite desert travels, he noted that the Israelites “all ate the same spiritual food, and all drank the same spiritual drink. For they drank of that **spiritual Rock that followed them**, and that Rock **was Christ**” (1 Corinthians 10:3-4). Alluding to the two occasions when God provided the Israelites with physical water from a rock (Exodus 17; Numbers 20), Paul uses those incidents to inform the Corinthians that the Israelites’ journey from Egypt to Sinai was accompanied by the very presence of Jesus Christ. Jesus was there with them every step of the way. And He is declared by the inspired apostle to be **the Rock**—an unmistakable and undeniable allusion to the same Rock that Moses identified in Deuteronomy. Jesus is “Jehovah,” “God,” and “Rock.”

6. Deuteronomy 10:17 → Revelation 17:14

Near the end of the desert wanderings that the Israelites were doomed to endure due to their incessant disobedience (Numbers 14:32-35), Moses issued directives and admonitions to the new generation of Israelites who would

soon enter the Promised Land. He admonished them with firm insistency to love God, obey God, fear God, serve God, and keep His commandments. He then declared: “For **the LORD** [Jehovah] your God is God of gods and **Lord of lords**, the great God, mighty and awesome, who shows no partiality nor takes a bribe” (Deuteronomy 10:17). Using the Hebrew superlative, Moses expressed the marvelous truth that Jehovah God is the ultimate, quintessential Lord—there are no others who are greater than Him in His role as Lord. All mere human lords are not and cannot be “Lord of lords”—except, perhaps, as an exaggeration.

Yet, once again, when we come to the New Testament, we find just such terminology being used to refer to Jesus. In the book of Revelation, in a context in which an angel is explaining to John the meaning of the apocalyptic portrait of the great harlot sitting on a beast, he explains that the kings who give the beast power will wage war with Jesus: “These will make war with the Lamb, and the Lamb will overcome them, for He is **Lord of lords** and King of kings” (Revelation 17:14). If the Hebrew superlative is used to refer to that which is the ultimate, peerless, and exclusive, there can’t be two “Lord of lords.” Such an appellation applied to Jesus requires Jesus to be every bit “Lord of lords” as Jehovah.⁵

7. Psalm 24:10; 29:3-4 → 1 Corinthians 2:8

Deity possesses a **glory** that humans do not possess. Ultimate glory resides only in the Godhead. The psalmist asked this poignant question: “Who is this King of glory?” His answer? “**The LORD** [Jehovah] of hosts, He is the King of glory” (Psalm 24:10). He further extolled: “The voice of **the LORD** [Jehovah] is over the waters; **The God of glory** thunders; **The LORD**

[Jehovah] is over many waters. The voice of **the LORD** [Jehovah] is powerful; The voice of **the LORD** [Jehovah] is full of majesty” (Psalm 29:3-4). Such exclamations and attributions belong only to Deity. The LORD is the God and King of glory.

But, once again, the New Testament ascribes the same designation to Jesus Christ. “But we speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory, which none of the rulers of this age knew; for had they known, they would not have crucified **the Lord of glory**” (1 Corinthians 2:7-8). The LORD is the God and King of glory. Jesus Christ is King and He is the Lord of glory. “Lord of glory,” “God of glory,” and “King of glory” are equivalent expressions referring to divinity.

8. Psalm 89:8-9 → Mark 4:39

If God intends for us to understand that Jesus partakes of deity, would we not expect Him to weave indications of that fact into the Old Testament—with the added intention of providing direct fulfillments of those anticipations in the New Testament? That is precisely what we encounter. In a psalm extolling God, the psalmist asks, “O **LORD** [Jehovah] **God of hosts**, Who is mighty like You, O **LORD** [Jehovah]? Your faithfulness also surrounds You. **You rule the raging of the sea**; When its waves rise, **You still them**” (Psalm 89:8-9). Indeed, Jehovah created the Universe and He, and only He, is in total control of every facet and feature of that Creation. But, incredibly, we are informed that Jesus is equally in control of the created order.

After a tiring day of teaching multitudes of people by the sea, Mark informs us concerning Jesus and His disciples:

On the same day, when evening had come, He said to them, “Let us cross over to the other side.” Now when they had left the multitude, they took Him along in the boat as He was. And other little boats were also with Him. And a great windstorm arose, and the waves beat into the boat, so that it was already filling. But He was in the stern, asleep on a pillow. And they awoke Him and said to Him, “Teacher, do You not care that we are perishing?” Then He arose and rebuked the wind, and said to the sea, “Peace, be still!” And the wind ceased and there was a great calm. But He said to them, “Why are you so fearful? How is it that you have no faith?” And they feared exceedingly, and said to one another, “**Who can this be, that even the wind and the sea obey Him!**” (Mark 4:35-41).

Of course, the answer to the disciples’ question is obvious and undeniable: “Jehovah God!” Only Deity can rule the raging sea and calm the wind. Only God can cause the waves to instantaneously cease their turbulence. What the psalmist claimed Jehovah can do—because He is God—the New Testament writers claim that Jesus can do. Jesus is Jehovah.

9. Psalm 102:25-27 → Hebrews 1:10-12

Psalm 102 constitutes a psalm of petition to Jehovah for His assistance. The divine name LORD [Jehovah] occurs eight times (vss. 1,12,15,16,18,19,21,22). The psalm then reads:

Of old You laid the foundation of the earth, and the heavens are the work of Your hands. They will perish, but You will endure; Yes, they will all grow old like a garment; Like a cloak You will change them, and they will be changed. But You are the same, and Your years will have no end (Psalm 102:25-27).

The second person singular pronouns “You” (4 times) and “Your” (2 times) are directed to **the LORD** [Jehovah]. The writer of the book of Hebrews quoted these very verses in 1:10-12 and indicated that these words were specifically spoken by God the Father to **the Son**. Jesus Christ is indicated to be **the LORD** [Jehovah].

10. Psalm 145:10-13 → Daniel 7:14

In a context in which the psalmist extols Jehovah, the **kingdom** of Jehovah is particularly emphasized:

All Your works shall praise You, O LORD [Jehovah], and Your saints shall bless You. They shall speak of the glory of **Your kingdom**, and talk of Your power, to make known to the sons of men His mighty acts, and the glorious majesty of **His kingdom**. **Your kingdom is an everlasting kingdom**, and **Your dominion endures throughout all generations** (Psalm 145:10-13).

Jehovah’s kingdom is everlasting. What’s more, His dominion is equally everlasting. Yet the mighty prophet Daniel clarifies the matter further by alluding to Jesus:

I was watching in the night visions, and behold, One like **the Son of Man**, coming with the clouds of heaven! He came to the **Ancient of Days**, and they brought Him near before Him. Then to Him was given **dominion** and glory and a **kingdom**, that all peoples, nations, and languages should serve Him. His dominion is an **everlasting dominion**, which shall not pass away, and His **kingdom** the one which shall **not be destroyed** (Daniel 7:13-14).

Daniel’s vision consisted of Jesus, the “Son of Man,”⁶ coming before the Ancient of Days—an unmistakable allusion to God the Father, i.e., the LORD. Jesus was then given dominion and a kingdom. Both His dominion and His kingdom would be everlasting, enduring forever.

Of course, Jesus’ kingdom is the Church of Christ over which He is now reigning (Colossians 1:13). It was formally established on the first Pentecost after His resurrection and ascension in Acts 2. The reign of Christ is, indeed, an everlasting exercise of His rule. His kingdom will continue into eternity (1 Corinthians 15:24; Revelation 11:15). To repeat: Jehovah’s kingdom and dominion are everlasting; likewise, Jesus’ kingdom and dominion are everlasting. Either Jehovah and Jesus have separate and distinct kingdoms—or Jehovah is Jesus.

CONCLUSION

A host of additional passages affirm the same magnificent truth: Jesus Christ is fully God. He shares divinity with the other two Members of the Godhead. He possesses all the attributes of Deity and is completely equal in nature, essence, and being with the Father and the Holy Spirit. Jesus and Jehovah are one.

ENDNOTES

¹ A word of clarification is in order. English translations typically capitalize every letter of the word “LORD” in order to alert the English reader that the divine name occurs in the Hebrew text. This name consists of four consonants (known as the Tetragrammaton): YHWH. Since the Jews resisted, apparently out of respect, pronouncing the name of God, the original pronunciation of the word is lost in antiquity. When read aloud, the Jews typically replaced the word with the Hebrew word for “lord,” i.e., *adonai*, even as the translators of the Septuagint inserted the Greek word for “lord” (*kurios*). Various suggestions have been made as possible pronunciation approximations, the most prominent being simply to insert the Hebrew vowel points from *adonai* into the Tetragrammaton—which resulted in “Jehovah,” first appearing in the 14th century. The ASV standardized the term in 1901. Since that time, scholars have generally suggested that “Yahweh” (pronounced yah-way or yah-vay) more nearly approximates the divine name. It is important to understand that the name “Jehovah” is a concocted name that **attempts** to represent the divine name—but no proof exists to verify this claim and, as indicated, the linguistic evidence is against it.

² Does that mean that Jesus is Jehovah in the

sense that He is the same Person? No. Rather, it means that the word “Jehovah” can be used as a broad, generic term for deity/Godhood and, as such, be used to refer to God the Father, or to God the Son, or to God the Holy Spirit, or to all three simultaneously. Similarly, the Hebrew and Greek words for “God” (*Elohim/Theos*) are generic and can be used to refer to each individual Member of the Godhead.

³ For a discussion of this incident and other occasions where Jesus was falsely accused of breaking the Sabbath, see Dave Miller (2019), *Is Christianity Logical?* (Montgomery, AL: Apologetics Press), pp. 19ff. and Dave Miller (2004), “Situation Ethics—Extended Version,” <https://apologeticspress.org/situation-ethicsextended-version-645/>.

⁴ A host of scholars affirm this fact. For example: “The entire exposition regarding the Sabbath is given by Jesus as the Lord who has instituted the Sabbath, who thus knows what the Sabbath law involves.... As Lord of the Sabbath, who instituted it, he upholds it”—R.C.H. Lenski (2001 reprint), *The Interpretation of St. Matthew’s Gospel* (Peabody, MA: Hendrickson), p. 466; “As the lawgiver is greater than the law, so Christ is greater than the Sabbath.... Jesus claims to be the divine legislator of the world; he is truly God manifest in the flesh”—H. Leo Boles (1961), *The Gospel According to Matthew* (Nashville, TN: Gospel Advocate), p. 259; “He had a right to direct the manner of its observance—undoubted proof that he is divine”—Albert Barnes (2005 reprint), *Notes on the New Testament: Matthew and Mark* (Grand Rapids, MI: Baker), p. 127.

⁵ It is true that Artaxerxes referred to himself as “king of kings” (Ezra 7:12) and that God referred to Nebuchadnezzar as “king of kings” (Ezekiel 26:7; Daniel 2:37), but these references are clearly referring to mere human kings and the temporary power that they wielded on Earth. To refer to God or Christ as “King of kings” or “Lord of lords” transcends the temporal, limited use assigned to mere human beings.

⁶ “Son of man” was Jesus’ favorite expression for Himself, used over 75 times in the Gospel accounts. Outside the Gospel accounts, it is used only four times, each time referring to Jesus: Acts 7:56, Hebrews 2:6, and Revelation 1:13 and 14:14. It is clearly used to refer to Him in Daniel 7:13. As a Hebrew expression, it refers to a person’s **humanness**. Since Jesus’ humanity was never questioned (i.e., only His deity), why would He use this phrase more than any other to refer to Himself? One would fully expect Jesus to manifest such a preference since the whole purpose of His coming to Earth was to take the form of a human being to offer Himself in that very form as a physical, blood sacrifice. Hence, His repeated use of “Son of Man” surely indicated His intention to accentuate His unique redemptive role and, hence, to flag the fact that He was/is “**the Man**,” specifically the divine Son of God inhabiting a “prepared” body (Hebrews 10:5) to do what no mere human being could do. For further study, see, Larry Hurtado (2005), *Lord Jesus Christ: Devotion to Jesus in Earliest Christianity* (Grand Rapids, MI: Eerdmans), pp. 290ff.; “The Son of Man” (2001), *Israel My Glory*, January/February, <https://israelmyglory.org/article/the-son-of-man/>.



NOTE FROM *The Editor*



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At the same time, we are keenly aware of the wisdom of a multimedia approach to teaching precious souls around the world eternally important truths. To that end, AP has spent considerable time, money, and energy in (especially) the past decade developing the content for several hundred videos that we hope and pray are (and will be) a blessing to individuals and churches. (We have been very blessed to work with our good friends at World Video Bible School, who produce some of the best Bible videos anywhere. We've also been blessed with the work of talented individual video editors, such as Aaron Reynolds, who currently provides outstanding freelance work for our organization.)



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